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village in grass-shelters opposite the kraal gate, and no one was allowed to go to a house or to be with his wife. They said that if a man broke this law the army would be unlucky. Even the Paramount if he still went with the army slept there outside. If the Paramount left for the war, his oldest *induna* left his own village and went to the Paramount's and stayed there till the army came back. In the royal village there was continence and all the people were ordered to control themselves in the villages, until the army left.

When the army went out the old men accompanied it, but after they had spoken words of warning they came back to the village. The chief point in it all was that the young men should have courage, and should help each other if one is wounded or there is any other difficulty, and should obey the leaders. They warned the leaders too to begin the fighting wisely and not on a bad or treacherous place. If a leader did that sort of thing and many were killed a case was brought against him. When the army went out two sections were detached to guard the village. These stayed at home along with the companies of old men. They 'kept the tribe', the Paramount and the old people and the stock.

The approach and attack

When the army went out it marched very slowly, and halts for the night were at short intervals. All the sections kept together as ordered by the war *induna*. In all the sections there were scouts to show the way for the army. In each section one or perhaps two were chosen and were put together to walk ahead and look carefully, and come and report any news, especially when they were in enemy country. When the army rested, the scouts went forward to see if there was any danger near. When the army slept in grass-shelters, one or two sections were sent to guard against danger both in front and rear. The army had provision carriers, that is, those who carried food and the coverings of the old men. These were boys and girls, sometimes women from their houses. These were not sent by the Paramount but each household chose its young people to carry the food. The section of the food carriers had another section to protect them when the enemy were attacked or when they went to meet enemies.

When the army was near the enemy stockade the leader ordered them to sit down and rest before they attacked. At such a time the warriors snuffed or smoked hemp. This hemp-smoking was preferred because it maddened the warriors and gave them hearts without fear in facing the enemy. In the enemy stockade the drums would be beating to show that their enemies were angry, but the army of the Ngoni sat and rested as though there were no enemy.

When the army had rested, the war *induna* and the other *izinduna*, or the leader of this army (for all the armies that went out were put under one man of whom they said, the owner of this army is so and so) scouted to see the difficulties of the stockade and to choose a good place for attack.

When it had been carefully chosen and the *izinduna* had agreed together how the attack should begin, then the leader roused the army and began to dance his own praise-dance. The army responded to him. After

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643 766 skin of an ox, killed that very day, and bind him in it. But do not wrap it round his head, but only as far as the neck, and take the fat from the ox's belly and throw it over him. Then he is set on a stone and the cup filled with beer.

The body remains in the hut four days, and bands of warriors sound their shields without ceasing. When the body begins to stink, oil is brought and poured in a dish and set fire to. On the fifth day they lift the body, the child whom the dead chief had named as his successor leads, and all the relations follow, and the wives of the dead chief. The warriors [387] come in companies, village by village. Very old men bear the corpse. It is carried upright. When they come with it to the water, if it be running fully they do not dam it up, should it be low they dam it across with stones and mud, and down stream becomes quite dry. Then they begin to lay firewood on some rock in the stream, and bring the corpse and put it on the pile and take more wood and prop it up on the sides. When they have finished piling up the wood an old white-haired man makes fire, and when the hot ashes fall blows it into flame and sets fire to the pyre and the flames go roaring up. They place the child [and heir] where the smoke is blowing to. He stands on one leg, his shield is in his hand. When the fire bursts out in sparks the men clash their shields, and chant their war songs . . .

The shield of the chief, which he was wont to carry . . ., they burn on a fire on one side, and all his household belongings. When the fire has burned out, and the corpse is also consumed and turned to ashes, water is splashed over (the spot). Should the stream have been dammed they pull down the barrier, and all the ashes go down the *Mansi* (a river). When they see all is finished a sheep is killed, they take a wooden spoon and catch the blood and place it on the rock. Then they skin the sheep, cut it open, take the stomach, turn out the contents on the rock, and smear it over. The elders only eat the meat. When they have done this they go off to the village and kill many oxen, the people still keeping up the rolling sound with their shields. All the ornamental tufts of grass from the hut roofs belonging to the chief are removed. [302] Next morning all the headmen shave their heads, and then the people from the different villages. The widows put on the red head-bands.

Additional details and slight variations were supplied by Habuya Dube, an old man who was official praiser of Paramount Gomani II. He was also at the funeral.

"After some time Cikusi began to be ill and of that same illness he died. And we danced *Ingoma* for one month, and over a hundred beasts were killed. For a whole week [1] he was in the house, and then soon he began to smell because he was decaying. The grave-diggers, they of the Nguno clan, burned the fat of the cattle and roasted it on the fire, doing it as if to prevent the smell. And they made him hold a cup of beer in his hand. On a certain day we lifted him up and went with him to the water. Then

[1] Compare the previous account which gave four days between death and cremation. At Bumbo Mangé's death it was three days.